

THE BAPTIST RECORD.

OLD SERIES VOL. XXX.

JACKSON, MISSISSIPPI, APRIL 26, 1906.

NEW SERIES VOL. VIII. NO. 17.

BUILDING MOVEMENT.

Read This Carefully.

Every Baptist in Mississippi ought to know what is stated here. Get the facts clear in your mind, brother, and the good Lord lead you to do your duty.

The General Education Board has agreed to give Mississippi College twenty-five thousand dollars (\$25,000) for a science building, provided we will raise seventy-five thousand dollars (\$75,000) for other buildings and improvements. We must get our \$75,000 subscribed and put into cash or legal notes by December 31, 1906. We can make our notes payable in equal annual installments, beginning not later than November 1, 1906, and ending not later than November 1, 1910. It is important that many of us shall make our first payment this fall or winter, so that we can begin erecting the first building next Spring.

I give below a copy of our subscription card. Clip out the card, fill as many of the blanks as you are willing with as large amount as you can possibly afford, sign it and mail it to W. T. Lowrey, Clinton, Miss. I will then send notes for you to sign. If you want more subscription cards, write me and I will send them.

W. T. LOWREY.

Subscription Card.

I promise the following amounts to Mississippi College, and agree to sign notes for the same when called on to do so.

Cash by Jan. 1, 1906.....	\$	_____
Cash by Nov. 1, 1906.....	\$	_____
Cash by Nov. 1, 1907.....	\$	_____
Cash by Nov. 1, 1908.....	\$	_____
Cash by Nov. 1, 1909.....	\$	_____
Cash by Nov. 1, 1910.....	\$	_____
Name		_____
County		_____
Post Office		_____
Church		_____

The Bible Institute at Hattiesburg will be well worth the time and little cost of attending. Board can be had for \$1 per day.

Poplarville gave \$500.75 last Lord's Day and baptized one convert at the evening service. The Lord seems to be setting his seal upon Pastor J. P. Culpepper's work.

By the bequest of the late Mrs. Phebe Gates Strawn of Jacksonville, Ill., the Jacksonville Female College receives her residence valued at \$75,000 for the purpose of an art gallery.

Rev. A. T. Camp has resigned the care of the Southeast Baptist Church, Columbus, to take effect July 1st. He will enter the evangelistic field for which he seems well fitted.

Notwithstanding the very heavy expense of the 2nd church Jackson, it has given more money to missions than ever in its history. This is splendid. Bishop Price always brings things to pass.

Let all remember the B. Y. P. U. meetings to begin today at Brandon and close on Sunday.

Rev. Martin Ball is being assisted this week in a meeting in his church at Winona, by his son, Rev. Fleetwood Ball, of Tennessee.

Owing to a break down in our Linotype Machine, we are necessarily a little late in getting out the present issue, but we have done the best that could be done under the circumstances.

Oak Vale Baptist Church, on the Gulf and Ship Island road was organized on April 15, with 29 members, and a new building lot well situated, has been secured. Revs. R. Drummond and T. J. Moore were present.

In 1736, a license was granted to a hotel to do business in Lancaster, Pa. This license has been annually renewed until recently it was allowed to lapse. It is said that the Lancaster Lodge of Masons was instituted in 1785 in this hotel.

At Stockport, England, there is a Sunday School with 500 teachers and 6,000 members. It has been in existence 122 years. This school observes what is called "Walking Day." It is said that one of the teachers has not missed a "Walking Day" for 50 years.

Rev. E. L. Wesson, editor of The Journal and Expositor, has resigned the pastorate of the Sardis church that he may be nearer his paper interests and also that he may be able to devote more time to evangelistic meetings. This is a good church and ought not to go long without a pastor.

Pastor J. L. Low of Water Valley, on his way to Cooper's Wells paid our office an appreciated call. He is below par in health, and his church has given him a vacation which he will spend at Cooper's Wells. They did more; they gave him the cash to go on. He has our prayers, that he may soon be entirely restored.

A large number of brethren have visited our office this week, most of them came to be present at the dedication of the new Orphanage Building, which occurred on the 25th inst. with appropriate exercises. Rev. E. E. Thornton preaching the dedication sermon.

Brother J. A. Lee writes: "I write you this note to say that we had a good day at Bethesda last Sunday the 15th. Had a house full of folks, one conversion, a bright young lady, celebrated the Lord's Supper and had a good day for Foreign Missions."

Nothing preventing I will go to Rolling Fork on the 5th Sunday to preach the Dedication Sermon for the new church there.

May the Lord bless you and your work.
Clinton, Miss., April 16, 1906.

The subject of cheating on examinations by college students gives college faculties more annoyance than almost any other part of their duties. This evil is almost universal to a greater or less degree and ranges in its scope from the public schools to the great universities. It is said that Yale recently expelled one of her best oarsmen caught cheating on examinations. Yet there are a few institutions free from this evil practice. The University of Virginia is said to be absolutely free from it, the honor system rather than the spy system being the method of procedure with the faculty.

In this materialistic age there are many who would refuse to be moved by the power of the emotions, but would set up a standard to be reached through the medium of analysis. They forget that love is too sacred and delicate to be laid bare to the ruthless gaze of cold analysis, but must be kept whole and in tact if we would be influenced and realize the value of the old proverb, "that, with persons of a nobler nature, the straightened fortunes which they share together, are more conducive to the sustenance of a high toned and romantic passion than a luxurious and splendid prosperity."

The value of one's life is enhanced or marred, just in proportion to the degree of true realization of the masterly influence of love. Life of earthly existence is short, and every moment of it should be spent in fitting ourselves for the life beyond. He who realizes that the more he draws on the resources of love, the more inexhaustible becomes the supply, will be able to say in truth that his service belongs to humanity, and so far as sublime imagination may reach, he will "hear the voice and see the face of God, and hope will swell his sail."

The Conference of Foreign Mission Boards of the United States and Canada on Wednesday morning, February 28, unanimously voted:

"It is the judgment of this Conference that, in order to arouse the churches to a sense of their privilege and responsibility, and, in order to meet, but inadequately, the present needs in the mission fields under the boards represented in this Conference, there ought to be at least one thousand volunteers ready to be sent out each year, until these fields are occupied in force. We, therefore, appeal to the students represented in this International Student Volunteer convention that they, by asking to be sent to these needy waiting fields a thousand strong each year, challenge the churches where final responsibility must rest, to provide the necessary funds."

Let us pray that the volunteers may come forward. The fields need more men, and we confidently believe our Southern Baptists will rise to the emergency. Many are already giving the salary of a missionary; more could do so. Let us pray the Lord of the Harvest that He will send forth more laborers into the harvest.

Gathering the Fragments.

Only a few days remain until the books of the Foreign Mission Board close for this Convention Year. A number of people have been thinking of giving for this work of the Lord which has been so prospered. We trust that if they have not done so already, they will forward their gifts at once, as the books close April 30th. for this Convention Year. In many cases subscriptions have been made. We hope that the officers of the churches and Mission Committees will see that the pledges are collected at once, and that all treasurers both of churches, Associations and Conventions will forward the funds promptly, so that they will reach Richmond by April 30th. Every year, funds come in May with the request that they be credited on the Convention Year which has just closed, but our rules require us to close at 12 o'clock midnight, April 30th. Please let everyone remember this.

We give below statement of the receipts of the Board to April 15:

Georgia,	\$31,892.26
Virginia,	24,250.53
South Carolina,	20,967.04
Alabama,	19,806.52
Kentucky,	16,750.96
North Carolina,	12,920.85
Texas,	11,102.66
Tennessee,	9,849.01
Missouri,	9,793.90
Mississippi,	8,512.71
Maryland,	5,281.34
Florida,	3,905.58
Louisiana,	2,899.99
Arkansas,	1,405.22
District Columbia,	1,028.66
Oklahoma,	548.39
Indian Territory,	468.15
Other Sources,	3,278.37
Total,	\$184,582.14

These figures will be very much changed in the next ten days. We are in hopes of \$150,000 more, so as to go up to the Convention without debt. May the Lord graciously open the hearts of His people to do great things. We want to meet in Chattanooga, May 11, with rejoicing and ready to lay out plans for greater things in the Master's service. To do this, let everyone pray God that He will help us to do great things in His service, and then let each one of us do his best.

Yours fraternally,

R. J. WILLINGHAM, Cor. Sec'y.

Richmond, Va., April 18, 1906.

Since above date Dr. Rowe informs us that he has just forwarded to Dr. Willingham \$2,000.

The Last Opportunity.

There is but one more Sunday for those who wish to see our Home Mission debts paid, to give and collect for this object. The books of the Treasurer will close in Atlanta Monday evening April 20th. The time is short. And yet, there is time enough for you to have part in the glorious year's work and in the success of paying the toilers in case we succeed. You

will share the humiliation in case we fail. We have had a great year. Everywhere work has prospered. Nothing remains to crown the year but the payment of our debts. This ought to have been the easiest thing to do, for never was the South so prosperous. With such work done, such temporal prosperity given us, with honor and the future of our work at stake, will we, pastors, brethren and sisters, use this last opportunity and on next Sunday and throughout the whole day make a determined and faithful effort to meet this sacred obligation?

There are three sources from which we may expect help, and to these we make this appeal: First, churches which have not yet taken a Home Mission offering. You have waited till the eleventh hour, the fifty second Sunday, but you may yet help. Second, churches which have taken collection and still feel they ought to do more. Some are taking these extra collections. Third, individuals who feel that they owe to God a special thank-offering and are willing to make this a personal gift to Home Missions. There are many of our brethren to whom God has given great prosperity. No fitter token of your gratitude could be given than a great offering to make Christian this Southland where fortune has so favored you.

Brethren of every class hear this final appeal, and send the money, or instruct us to draw on you before Monday, April, 30th at six o'clock p. m.

Yours in his service,

B. D. GRAY, Cor. Sec.
Atlanta, Ga., April 23, 1906.

The South McComb Meeting.

Yesterday we closed our meeting at South McComb Church. Brother Lane of Magnolia, did most of the preaching, and that implies that it was well done. We had a good meeting; the church received a spiritual uplift, and there were six additions, four by experience and baptism.

Bro. Lane preaches the old gospel in a way to avoid sensation and excitement. He presents the gospel in a plain, quiet way, and yet with power. The preacher is lost sight of in the subject matter of his message. When some men preach, the people say, "What a fine preacher!" and "what a fine flow of language!" But when this beloved brother preaches, the people go away feeling that God has spoken to them through His servant.

I feel that I have even a stronger hold on the affections of the people here than I had before the meeting and that we are in a position to do greater things because of the meeting. That is one of the things Bro. Lane aimed at. Pastors, if you wish good, substantial help, in protracted meetings, I feel that I can say that no man of my acquaintance will be more helpful to church and pastor, and, at the same time more faithful and honest with the unsaved.

No high pressure methods are introduced to get people to join our church, and yet we have accessions all along. And this

is due, under God, to the wise leadership, and gospel seed-sowing, of such men of God as brethren Sibley, Pugh and Lane, all of whom had part in the building up of the three Baptist churches of McComb. Where such men have planted, it is easy for a young preacher, with proper discretion, to enter upon their labors and successfully carry on the work, reaping a golden harvest for the Master.

Yours in His name,

D. W. McLEOD.

McComb, Miss., April 23, 1906.

One or Many Cups. Which?

Having been requested to look into the teaching of God's word on the subject of the individual communion cup, I submit herewith the conclusions I have reached, after a somewhat careful investigation of the subject.

So far as my personal feelings, or preferences in the matter are concerned, I could easily adapt myself to either practice, and so could I in regard to any other Bible teaching, ordinance or practice.

But to me a higher law than my tastes or preferences controls in matters religious. I will recognize nothing as mandatory but God's word. We may know what it teaches, and requires of us on this as well as on all other subjects.

"Do this in remembrance of me" (Luke 22:19) was the master's injunction; teaching that I am to remember in the supper only Jesus Christ, and not myself, nor any body else. Our own exaltation, comfort, taste, safety or convenience, are not to be once thought of as primary considerations in the service or worship of God. They are never to be more than secondary, and in many cases they are not to be considered at all. The true disciple of Jesus will not even consider his own life as precious unto himself, when the Lord's glory is to be advanced.

When we begin to magnify our personal conveniences, comfort, pleasure, health, safety, decency, etc., and make these a reason for change or substitution in the service of God, we become guilty of substituting our own preferences and likes for the teaching of God's word.

This same spirit has led to the perversion of the sacred ordinance of baptism and now we have sprinkling, pouring and infant baptism, of which the Bible knows nothing, and about which it is as silent as the grave. All of this originated in the idea of church infallibility and the right to change, add to or take from the scriptural at pleasure, a claim which baptists all through the ages most vigorously tested against, as being without the warrant of either the Scriptures or reason.

There is but one way for Baptists to maintain their honored reputation for faithfulness in their adherence to Bible teaching, and that is to be done by leaving out of every practice even the semblance of tradition, or imitation.

Perhaps there was never a time when people were so much inclined to imitate

as the present. We see this in the world of fashion, and in society where almost every one is trying to be like some one else. We copy from others forms of speech and pronunciations, and catch up localisms, and often make ourselves ridiculous.

The same spirit, it is to be feared, has invaded the temples of worship, and is perverting our methods of church work.

Now more directly to the subject in hand. I have looked somewhat into the subject as to whether Jesus in instituting his supper used only one cup, or more than one. The best texts I have at hand seem to teach that our Lord used but one cup and one loaf. Here is the reading being a literal translation of the original: "And having taken the cup, and having given thanks, he gave to them, and they all drank out of it."—Matthew 26:27. "Out of it" doubtless refers both to the vessel (cup) and its contents. It being in the singular number, only one cup is meant.

"And taking the cup having given thanks, he gave to them, and they all drank out of it."—Mark 14:23. Cup here is the antecedent of it, therefore singular.

"And having taken a cup, having given thanks, He said: Take you this and drink you among yourselves."—Luke 22:17. In referring to the cup, here as in the other quotations, the singular number is used; preserving throughout the singular form. Therefore, the form of words used by the evangelists in their record of the institution of the supper, seems to show that only one cup was used.

Evidently when the cup was mentioned the vessel no less than the contents was meant.

"And they all drank out of it;" "And having taken a cup," etc., evidently refer to the vessel as well as to the contents.

The context shows that only one loaf was used. There is a very clear reason for this. The loaf was intended to set forth in type the one body to be broken on the cross not many days hence, and in symbol declares a future act completed.

The cup with its contents represented and set forth in type the blood soon to be shed for the remission of sins, the only blood that could cleanse—the blood of One only, and now in beautiful symbol points backward to the day of atonement, when it was made possible for God and man to be made one. The word atonement means at one-ment.

The one cup and the one loaf beautifully set forth this great truth. Let us be careful, lest by changing the symbol, we obscure or pervert the truth it is intended to symbolize.

Jesus Christ was very careful to preserve the idea of unity in his kingdom, and even prayed that His people might be one, even as He and His Father were one. He spoke of His disciples as being in Him and He in them.

In Ephesians 4, 1:6 the idea of unity is emphasized by the great Apostle. Paul insisted upon the unity of the spirit being

preserved in peace. He declares that there is one body, one spirit, one hope, one Lord, one faith, one baptism, one God and Father of us all.

There was only one Savior, one death, one body broken, one blood shed one burial, one resurrection.

Baptism in one single act, immersion, sets forth the one thought, the resurrection of Christ, which was necessary to the completion of the plan of salvation. "He was raised again for our justification."

The supper sets forth the one only, but all sufficient atonement for sin, by one person, even Jesus Christ. To use more than one loaf, or one cup in the supper is, it seems to me, to vitiate and largely nullify the teaching and purpose of the supper. The idea of unity, both as it refers to Christ and the members of the church is so prominent that the church at Corinth perverted, the supper in their attempt to observe it, because of the lack of doctrinal unity and fellowship in that church.

It is always safe to do just as Christ and the Apostles did. If the argument be put forth that for the sake of decency or health considerations we should use the individual cups, I would ask if it is less decent or healthy to sit in church with our hands and mouths at their best, and sip from the same cup than to drink water from the same cup on a train, or at a picnic, or in a store or office, or in any public place where scores of people drink from the same cup.

We travel in the same cars, breathe the same atmosphere, sleep at hotels, and sleep on the same beds, others have slept on: We eat food that, doubtless, is downright filthy, and smack our lips complacently. All of the above and more along the same line we do, but our health has not been utterly destroyed, nor the race turned into a set of pigmies, but the population of the world steadily increases, and a generation is longer now than it was a hundred years ago.

I can see how the pushing of the costly individual communion set could be made a profitable source of revenue to the manufacturer. Maybe the commercial idea had something to do with bringing it to its birth, and imitation something to do with keeping it alive. "Seek ye the old paths and walk therein, and ye shall find rest unto your souls."

W. L. HARGIS.

How to Read the Bible.

To some the Bible is uninteresting and unprofitable because they read too fast. Amongst the insects which subsist on the sweet sap of the flowers there are two different classes. One is remarkable for its imposing plumage, which shows in the sunbeams like the dust of gems; and as you watch its jaunty dance from flower to flower you cannot help admiring its graceful activity.

But in the same field is another worker, whose brown vest and business-like, straightforward flight may not have arrested your eye. His fluttering neighbor darts down here and there, and sips elegantly where

ever he can find a drop of ready nectar; but this dingy plodder makes a point of alighting everywhere, and everywhere he alights he either finds honey or makes it. If the flower cup be deep, he goes down to the bottom; if its dragon-mouth be shut, he thrusts its lips asunder; and if the nectar be peculiar or recondite, he explores all about till he discovers it, and then, having ascertained the knack of it, he joyfully sings his way into its luscious recesses.

His rival of the painted wing has no patience for such dull and long-winded details. But what is the one? Why the one died last October along with the flowers, and the other is snug and warm in his hive tonight, amidst the fragrant stores he gathered so diligently.

To which do you belong, the butterflies or the bees? Do you search the Scriptures or skim them? Let me urge you to store your minds carefully with Bible truths while your memory is young and fresh. As the bee lays up a winter store for his body, so must you stock your minds and hearts.—C. H. Spurgeon.

The Bible.

Daniel Webster was not a professing Christian, but he placed the very highest value on the Bible. Concerning it, he said: "If we abide by the principles taught in the Bible, our country will go on prospering; but if we and our posterity neglect its instructions and authority, no man can tell how sudden a catastrophe may overwhelm us and bury all our glory in profound obscurity." Again, he said: "I have read it through many times. I now make a practice of going through it once a year. It is a book of all others for lawyers and divines, and I pity the man who cannot find in it a rich supply of thoughts and rules for conduct. From the time at my mother's feet or on my father's knee, I first learned to lip verses from the sacred writings, they have been my daily and vigilant contemplation. If there be anything in my style or thought to be commended, the credit is due to my kind parents for instilling into my mind an early love for the Scriptures." He who claims that the Bible is only for the weak-minded thereby proves himself the weakest of the weak.

FOR ONE DOLLAR.

The Baptist Record will be sent to any call the attention of their congregations to new subscriber from the time the \$1 is received till Jan. 1, 1907. Will pastors kindly this proposition. The sooner the remittance is made the longer the subscriber will receive the paper for \$1. No premiums or commissions allowed to anybody on this proposition, and it does not in any case apply to old subscribers.

There is no better index to character than the object of one's love. For without doubt we idealize the object of our love and set it apart and regard it as superior to all others of its kind. This is, perhaps, seen with the greatest force and most apt illustration in the case of marriage. Where the husband and wife are the idolized objects respectively, there need be no fear of a suit for divorce. As each has set apart the other, their highest joys are lifted above all other sensations, and they dwell within their own hallowed and sacred circle. Though as is sometimes the case misunderstandings creep in between them, love wafted on the wings of emotions will soon "the wounds of discord close."

The Baptist Record.

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T. J. BAILEY, EDITOR AND MANAGER.

H. E. SPROLES, ASSOCIATE EDITOR.

When your time is out, if you do not wish paper continued, drop us a card. It is expected that all references will be paid up before ordering paper stopped.

Obituary notices, whether direct or in the form of resolutions, of 100 words, and marriage notices of twenty-five words, inserted free; all over these amounts will cost one cent per word, which must accompany the notice.

Manuscript to be printed must be written on one side of the paper only, and in ink.

No communication will be printed, unless it is accompanied by the name of the author.

In requesting change of post office, do not fail to give office from which and to which the change is to be made.

Baptists and Easter.

The resurrection of Christ is the essential fact and crowning miracle of Christianity. Should it not be emphasized by special and significant memorial? Many people all over the world have just celebrated the annual festival called Easter in commemoration of the resurrection. It is requested that something be written in answer.

The Annual Easter Festival is an Ancient Institution. The time of its observance was fixed by the Council of Nice in A. D. 325. First, it was observed before that time, but then the Council required that the festival be celebrated on the Lord's Day following the full moon next succeeding the vernal equinox. Roman Catholics lay special stress upon Easter Sunday and observe it with special and elaborate ceremonies.

The Name of This Annual Festival Is of Heathen Origin. The heathen Easter festival was established in honor of a Saxon deity, named Ostera, the Goddess of the morning and of love. She was worshipped by the Pagans in the spring time. The festival was observed in a heathen manner by those dancers who also indulged in foul immoralities. Now to make conversion from heathenism easy and rapid, and to hold the young converts, Christian people introduced this annual festival and observed it at the same time in honor of their risen Lord, leaving off of course, its immoralities.

The General Observance of This Annual Festival Does Not Commend Itself to Our Acceptance. In papal countries, Easter, like Christmas, is not a holy day, but a holiday. The people held in check for forty days give themselves up to reaction. On Easter Sunday theatres and ball rings are thrown wide open. Masquerade balls and all other forms of amusement attract the pleasure-loving people. In our own country, it has come to be largely a children's musical and flower festival. Instead of making for holy joy it frequently makes for license and the joy of release from solemn duties. The season has in no small degree been exalted above the Saviour. One hears more of Easter than of the resurrection, and

gravest of all the season passes, and with it generally passes for a year even the little that is thought of the resurrection.

There Is No Warrant in God's Word for Special Annual Festival. The word Easter occurs once in the authorized version of the New Testament. Herod put Peter in prison intending after Easter to bring him forth to the people. Acts 12:4. But there can be no reference to the festival of that name because Easter was not fixed as a Lord's Day memorial until three hundred years after the intention to deliver the apostle unto the populace. Besides the word translated Easter is "Passover," and the reference is to the feast of that name, and not to any particular day in it. Moreover Paul persuades Christians in Gal. 4:10, 11 from the observance of special days.

The chief contention of Baptists, however, is that this annual festival tends to remove emphasis from the New Testament memorial of our Lord's resurrection. There are memorials of divine appointment and Apostolic sanction and nothing should be allowed to remove them or even impair their testimony. There are three.

1. The New Day. The Lord's Day, the first day of the week is beyond all question a memorial of his resurrection. Not one Lord's Day in the year only, or even specially, but that day in every week. Jesus rose from the dead on the first day of the week. Then that day became the Lord's Day. Its observance has the sanction of apostolic example, and that has the authority of apostolic precept. On this day the early disciples gathered for worship. To them it was a day of rest, cessation from secular vocations and worldly amusements, a day devoted to the worship of God and the service of religion. To magnify one of these days is to minify the others. Some churchmen observe only this one Lord's Day and give all others to business, recreation, and even dissipation. Every Lord's Day is our weekly memorial. We hallow it by separating it from all other days in our regard for its sacredness, and in our observance of its duties.

2. The New Symbol. Not only the Lord's Day, but also the Lord's baptism, is a divinely appointed memorial of his resurrection. Paul says: "We are buried with him by baptism into death that like as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life." And he asks: "What shall they do which are baptized for the dead if the dead rise not?" Cannon Liddon, the great Episcopal preacher and writer, says: "The baptism of adults by immersion is present to the apostle's mind. The descent into the water and rising from it were the two striking features of the rite, corresponding to the faith of the resurrection of Christ." New Testament Baptism is the only complete emblem of his burial and resurrection that I can find in Christian symbols. I can see why Rome lays so great stress on Easter observances. Confessedly and universally known she changed the baptism of believers into the affusion of adults at the Council of Revenna in A. D. 1311.

The resurrection of Christ is the most important event of his life. Having abandoned the New Testament symbol Rome must make some compensation in elaborate anniversary ceremonial.

3. The New Life. The Risen Life in Christ, is the best experience that a man can have for himself of the resurrection of Jesus and the best proof he can give to the world. This is the chief significance in baptism.

"Like as Christ was raised from the dead by the glory of the Father even so we also should walk in the newness of life." Paul habitually associates the new life of believers with the risen life of our Lord, and attributes both experiences to the same power and makes one the measure of the other. When he would strengthen the faith of believers, he declares that "the exceeding greatness of the power toward us who believe" is shown "in the might of God's strength which he wrought in Christ when he raised him from the dead."

"If in our souls," another has said, "we are conscious of a power that has raised us from the death of sin to the life of righteousness, cleansed our desires and made our spirits responsive to divine motions, we have evidence that throws its light back upon the record of the resurrection of Jesus. Indeed to many a man his own spiritual transformation is a more stupendous manifestation of divine power than the bodily resurrection of Jesus. If he believes in the witness of his own consciousness he is bound to believe in the resurrection of Christ."

Our mission is plain and solemn. We stand for the risen life, and not for the Resurrection Day or Season. We will not neglect the symbol, but we must pay special attention to the truth and life symbolized. This living memorial, this new life of holiness says: "I spring from the deserted grave. I live because my risen Lord lives. The thrill of the Risen and Eternal Life abides in my soul. I am now living in Christ and endeavoring to live for him. I ardently desire and confidently expect after while to live with him."

One More Sunday.

There is only one more Sunday remaining before the books of the Foreign and Home Mission Boards close for the present year. There will, however, be as many as 500 sermons preached to Baptist congregations on that day. Doubtless most pastors who have not done so during the year, will give their congregations an opportunity to give something to one or the other of these objects. Mississippi could easily give on that day for missions \$10,000. We are on the home stretch. In the name of human souls and in obedience to the parting command of our risen and reigning Lord, let each one of us lift every pound we can. Will not every pastor after presenting the question of missions on next Sunday, spend all the time he possibly can on Monday gleanings, and telegraph Secretary Rowe, Winona, early Tuesday morning the amount actually on hand. If everyone will do what he can, we shall together give all the money our Lord's cause needs from us. Let earnest prayer be made that God will influence all to do their duty. It will be a joyful occasion, if we go to Chattanooga without debt.

It is said that our American is the most favored man in the kingdom of Siam. He is counsel to the King, and His Majesty takes no important move without consulting him. Americans receive special attention, anyway in this quaint country, particularly so since the United States Government restored to China a great part of the indemnity, which had been received for damages arising out of the Boxer disturbances. Such a thing as a white race's giving back anything taken from any colored race, was never known before, and such rare magnanimity has given Americans a position that is not enjoyed by any European people.

April 26, 1906.

April 26, 1906.

"Dr. Harper's Closing Days."

President J. J. Taylor of Georgetown College Ky., gave the readers of the Western Recorder an exceptionally interesting article upon Dr. Harper's Closing Days. I read it with profound interest and with solemn thought. I have gathered from others as well as from Brother Taylor's article, that not until the President of Chicago University was relieved of the great burden of responsibility which had engrossed his mind, and was brought face to face with the solemn crisis of death did he engage earnestly in search for the way of salvation; and as it seems to the writer it was then that he settled the question of heartfelt trust in Christ as his personal Saviour. Judging from expressions of his brethren who were with him during his closing days on earth, as well as from his own testimony, Brother Harper was genuinely converted on his death bed. How comforting the belief that he was saved and is now with the dear Saviour in the Father's house on high.

Brother Taylor says: "The recent conversion of E. E. Hale, Jr., a man of clean and correct life, and the peculiar emphasis which Dr. Harper's intimate friends put upon the change which came to him through much prayer and mental struggle, enabling him at last to see God in Christ reconciling men to himself, brings solemn reflections and give force to the apostle's words, 'Examine yourselves whether ye be in the faith. Prove your own selves.' " A gain he says, "It is a matter for deep gratitude that in the closing days of his (Dr. Harper's) great career, this unique and unduplicable character trusted not to philosophy or learning but rested on the everlasting arms."

SOME REFLECTIONS.

1. We are brought to reflect upon what we have hitherto known. That the simple humble way of salvation must be followed by the profound scholar and distinguished educator precisely as it is followed by the poor unlettered African. There is no difference. Profound learning in no way gives an advantage over the illiterate and uncultured in passing through the narrow gate out of death into life eternal, and we are glad it is so.

2. It is a fact that one may be so busily engaged in work—even in the matter of teaching Theology to others, as to neglect his own salvation: and happy for such a person when our merciful God brings him to reflect seriously concerning his spiritual condition and favor him with quiet hours for heart examination that he may fix his faith and hope upon Christ the solid rock. This seems to have been the leading of our good Lord with Brother Harper. This eminent man was an honest man and sincere in relation to matters in general, and God was merciful in leading him into the light of the saving knowledge of Christ and at last like a little child he was admitted into the family of the redeemed. Beloved, would it not be well for us all to have seasons of heart examination? It is

THE BAPTIST RECORD.

wise, it is safe. Let no one take it for granted that he is a Christian because he occupies a prominent position in the church as minister, deacon, college professor, editor, or what not. "Except ye be converted and become as little children ye shall not enter into the Kingdom of God."

3. The Writer has entertained the belief (though suppressed) for years that the so-called "higher critics," who have grown "wise in their own conceits" and think that they have discovered mistakes, errors, or falchhoods in the Bible, and that it is inspired only in spots, are simply unconverted men, I don't believe that they know Christ by a happy experience of his saving grace. The grace of faith that saves does not scan the sacred page with cold steel eyes of the irreverent critic, but with the docility of a little child it says "Speak Lord for thy servant heareth," and believes whatever the Holy Scriptures say. Hear, hear! The nature and measure of a man's faith in the Bible is the nature and measure of his faith in God. Of Brother Harper's great change spiritually he himself bore witness when he said "he was not prepared to believe that his personality could be so revolutionized." Will it be unkind to the memory of this departed, beloved brother in Christ for me to express the opinion that had his life been spared of God after he experienced the great change, his views relative to the writings of Moses and other scriptures would have undergone a change also, I verily believe.

4. We need have no fear for the safety of the Bible or for any part thereof. Let "higher critics" or semi-infidels exhaust their puerile resources in trying to discover rotten spokes in God's triumphant chariot. It will avail nothing except to increase the army of skeptics, ruin souls and bring condemnation upon their own heads. Jannes and Jambres of old time withstood Moses and have doubtless had a following ever since, but God's word abideth as of old—One of the many proofs of its divinity is found in its sublime history throughout the centuries, and its survival of the fierce attacks which have been made upon it by the combined forces of Satan for its extermination.

"How precious is the Book divine,
By inspiration given,
Bright as a lamp its doctrines shine
To guide our souls to heaven;
This lamp through all the tedious night
Of life shall guide our way
Till we behold the clearer light
Of an eternal day."

O. D. BOWEN.

Handsboro, Miss., April 1906.

When one has made love the ruling passion of his life whose heart is not "lead to sympathy," it matters not in what clime he may live, he will experience a touch of memory which will act as the "magnet of his soul," and there will linger in his soul "a dearer, sweeter spot than all the rest." This will guard him against ever becoming melancholy, or pondering in heart the question that so much disturbs the less thoughtful "whither shall I go?"

Hattiesburg.

Last Sunday was a good day with Columbia Street Church, Hattiesburg. We received seven valuable members. We have just finished up our Foreign Mission collection \$300.68. First quarter we gave \$200 to Home Missions. We will begin a meeting 3rd Sunday in May with W. P. Price to assist. We are proud of his coming back to us again this year.

Truly yours,

M. J. DERRICK.

The Meeting in Oxford.

About one week ago Brother George C. Cates of Louisville, Ky., came to lead a union meeting in an effort to reach Oxford for Christ.

Yesterday was a glorious day. More than forty were converted and among them a number of men, some heads of families, "and one a venerable grand father."

I am too busy to write more but I want my brethren throughout the State and country to pray that God will enable us to take this town and the University for Him and that the "fire" from this meeting may spread throughout our land.

EDWARD STUBBLEFIELD.

Oxford, Miss., April 23, 1906.

A few days ago Governor Folk, in speaking of the appalling exposure of official venality, had this to say: "To my mind the most hopeful sign of the continuance of government by the people is these very exposures. The atmosphere will be cleared and the body politic cleaned for the stamping out and cure of civic evils. There is no secret remedy known for corruption. It cannot be cured by hiding it. When it is known the people can be trusted to apply the remedy swiftly and surely. The people are awake now and as long as they keep awake there will be only white lights for popular government. The developments for the last few years should inspire optimism, not pessimism, as to the future. The punishment of rascals is not going to cause the overthrow of the republic. The old fashioned ideas of honesty are being applied to the new fashioned business. The command, 'thou shalt not steal,' has again become binding. This does not mean socialism, which says to another, 'what is thine is mine;' but it means an equal opportunity to all to have, to hold and to enjoy the fruits of honest labor and no special privileges of a class to prey upon the rest of the people."

Temperance should be a hand-maid and companion of knowledge. On actual practice in life there should be no difference between them, for if you know what is good and do it, and know what is bad and shun it, you have both knowledge and ———— two of the very strongest factors in the equation of character.

On the second Lord's Day in April the Weathersby church publicly set apart to the gospel ministry Brother W. E. Coleman. Revs. B. E. Tutton, H. K. Farmer and R. A. Whitfield constituted the council.

The largest picture ever painted has been recently finished by the French artist Bousset Geo. It measures 807 square feet. It was painted in the Galerie des Machines, said to be the largest one span building in the world. The picture is a representation of the Paris mob in 1787 led by Lafayette rushing to the Hotel de Ville, after the Bastille had been taken. The picture contains over 1,000 life-size figures.

SUNDAY SCHOOL LESSON.

April 29.

The Parable of the Sower.

Mark 4:1-20.

(Do Punning in Sunday School Times.)
Point out the contrast between the methods of teaching in the Sermon on the Mount (Matt. 5:7), and the new method by parables. Explain why our Lord changed his methods (as we are told in Matt. 13:34, 35, that He did). To do that, study Matthew 12, to find how the Pharisees had received and interpreted his earlier teaching. Define a parable. Show how it was used by prophets and teachers in the Old Testament (Isa. 5:1-7; Ezek. 17:1-10). This is the key parable (Mark 4:13). Therefore study it carefully. Imagine yourself listening to Jesus when his teaching of the kingdom was new, even to his disciples. What seems most familiar to you now would then have been strange. Ask yourself what Christ's purpose in this teaching, and you may find the answer in these facts:

The Picture Before the Eyes of the Teacher and His Hearers. He sat, as he had done before, at the same place (Luke 5:3), in a boat (Mark 4:1). The land slopes down to the lake shore in billowy unfenced fields. He saw probably the sower scattering his seed. Hungry birds hovering near, paths through the fields made by the feet of men and animals, patches of rocky, or thorny, or good ground. I have seen there the thin and short yellowing stalks of weedy sections and rich, green fields of wheat telling of the different promises of harvest.

The Lesson to the Multitude. He compared the picture before his eyes with the picture in his mind of the mental and spiritual condition of the multitude before him. He told them what they were seeing. They saw, they heard, and went away, few of them understanding what he meant, because they did not care for what they wanted them to know. Show what they wanted him to tell them, and why they did not care for what he did tell them (John 6:26, 27). Only a great teacher could thus restrain himself, offering not what he most desired to give, but only so much as his hearers could receive.

The Lesson to the Disciples. The meaning of the parable was veiled even to them. If they had not asked him to explain its meaning, they would have been left in ignorance (Matt. 13:36, 37). Christ always encourages his disciples to ask for knowledge of the kingdom. It is given to us to know its mysteries if we seek to know them (Matt. 13:11; 13:7, 8). The mystery (v. 11) is not so called because it is difficult to comprehend, nor because it can be known only as God reveals it, and because it can be revealed only to those who inquire of him in a spirit of loving obedience (John 7:16, 17).

Our Lord's solution of his riddle is simple. Three things in the picture must be considered, he said. (1.) The sower, which was at that time Christ himself. Today every teacher of Christ's kingdom is a sower. (2.) The seed. That is in substance always the Word of God. It is truth made vital through the experience of the teacher, fresh truth taking fresh root wherever it is sown. (3.) The soil. That is, the hearers of the truth of the gospel. Then Christ's hearers were Jews, Syrians, Greeks, standing by the lakeside. Now they may be represented by even more nationalities in decorous American congregations or Sunday School classes.

The four kinds of hearers whom Christ saw may be seen now. (1.) The wayside hearers—indifferent, impassive, unimpressionable. The frequent repetition of spiritual truths has made them more insensible to it as passing feet have hardened the soil of the path through the wheat-field. (2.) The Rocky-ground hearers, whose transient emotion has been stirred by truth, which is seen sprouting upward, beneath the transient feeling in the rock of unchanged purposes. Any test may uproot the puny plant. (3.) Thorny-ground hearers who have felt their way to a consecration to Christ which seems genuine. But burdensome cares or grinding poverty, or eager pursuit of gain, or absorption in amusements and social engagements, crowd and crush out the spiritual aspirations and interest in the kingdom of God. (4.) Good-ground hearers, who are interested in the truth because they are ready to receive it, with new life awakened, holy desires to serve the best, noble convictions nurtured.

The lesson should be continued through verse 25, since verses 21-25 are an important explanation, connected with verses 11, 12, of the use of parables. This meaning may be brought out by:

Suggestive Questions.

Who are meant by "them that are without"? What was Jesus' counsel to them? (v. 9). Why did he speak to them in parables? (v. 12). Did he want them to follow him as disciples at that time? Why not? Did he ever discourage persons who wished to follow him? (Luke 9:57-62). Why did he discourage them (14:33-35). What did those who were without understand of this parable? Did he cultivate all kinds of soil of the mind in the same way? Did he intend to conceal spiritual truth permanently from any one? (Mark 4:21-23). Is every one able to know the truth which Jesus taught? (John 7:17). What was his lesson to the disciples as learners? (Mark 4:24). What loss comes to those who hear the truth without full purpose to use and obey it? (v. 25). What is the lesson to the disciples as teachers? (Isa. 32:20).

The Perkins Home Letters.

(S. S. Times).

Maple Valley, Wednesday Night.

Dear Jim:

I am so glad that you talked to the office boy about Jesus. I've got good news, too. Tom Bender, the butcher, had a talk with our minister last week, and said he wanted to be a Christian, and said that he wanted to be one of the kind that isn't ashamed of his religion. So he's going to get up in prayer-meeting and tell of his desire. Your pa and the minister had a long talk yesterday, and I'm sure there'll be good news there, too, pretty soon.

I guess I've heard as many sermons preached about next Sunday's lesson as you're years old. And I believe pretty near every sermon has used these verses just about like the other one. But somehow I read them just a little different, though of course it means just about the same thing in the end. Everybody, nearly, thinks about the different kinds of ground meaning different people; and some folks, when they read this parable feel rather comfortable and say, "Well, that doesn't mean me." And then we think of somebody we know, and we say, "There's where the thorns grow." And then somebody else comes in mind, and we say, "That person surely makes stony ground."

Now, Jim, I've been thinking that maybe each one of us may offer all the different kinds of ground in any one day we live. I rather guess God's voice is speaking to us pretty much all the time, and I'm sure if his words always fell into good ground our lives would be very happy. But some days the thorns that Jesus spoke about choke God's word so it cannot grow, and sometimes our hearts are like stony ground, for we're very glad to hear God's voice speaking to us, but a wave of disappointment or real trial makes us forget it all. And then how often we receive his word in just the wayside places of our lives, instead of hiding it away deep in our hearts—and, of course, Satan soon snatches that away.

So I stopped looking around to see what folks I knew would come under the different kinds of ground, and I remembered how my own heart had need of Jesus to keep it always good ground. Maybe if his word is received into good ground in my own heart the hundredfold harvest will reach a good many other lives.

Your loving

MA.

Gloster.

The First Baptist Church has enjoyed a gracious revival. Dr. A. J. Barton of Texarkana, was with us ten days and preached with logic, unction and power. The church was revived, the town spiritually quickened, souls saved, and 23 new members added, seventeen of whom came by baptism. The special services for men on Sunday afternoon was of great power. Dr. Barton preached once to women only which was a great service. Probably the most touching service was the one to the "Old folks," which was sweet and tender. In the children and young folks' service on Saturday morning there were several conversions, one of which was as marked as I ever saw. In fact the Spirit was present in great power from the first service to the last.

Brother Barton is a man of God who preaches the simple gospel and depends on the Spirit to do His work. He calls sin to the judgment bar of truth and there convicts him by the word of God. God honors such preaching and always will. We are truly thankful that God has given us this glorious revival and in our hearts we desire that He shall have all the glory.

May He graciously give all our churches revivals this year, and make this a great year in His kingdom.

W. A. M'COMB,
Pastor.

It is a great thing to be conscious of power. No one can rise to his best if he fails to realize his inward struggle. At the same time he must be able to conceal from the world his feeling of his conscious strength, otherwise he will be considered an egotist, and will lose the feeling of "sweet and inexpressible joy in oneself, a deep inwardness which God alone knows."

At Somerville, S. C., there is a tea farm, the only farm of its kind on the western hemisphere. It is said that this year as much as twelve thousand pounds of tea will be shipped. The establishing of this farm has been accomplished in the face of great difficulties, but it has reached a point now where it is a formidable competitor with the best products of China. This is but another example of the great diversity of climate and product of our great country.

B. Y. P. U.

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E. D. Solomon, Editor.

Encampment.

Rev. L. J. Van Ness.

Nashville, Tenn.

Dear Brother Van Ness:

Your letter to Rev. G. T. Martin has been handed to me for reply. We are to have at Blue Mountain this summer from July 31st to August 9th the State Encampment of the B. Y. P. U. We have not gotten our railroad rate yet, but the Passenger Association has taken it up and we are hoping for a one fare rate. The B. Y. P. U. Encampment is to have right of way forenoon and evenings and Rev. T. T. Martin's Bible Conference will have the afternoons. In the Bible Conference he will have as instructors T. T. Eaton and B. H. Carroll and will bring in addresses from several of our strongest evangelists. The plan is to make it strongly Baptist and earnestly evangelistic. The Encampment program will consist largely of B. Y. P. U. work and Sunday School work.

The Sunday School Workers' present will be Spilman and Leavell of our Board, and Brother Byrd, our Mississippi Sunday School Secretary. The B. Y. P. U. work will be led by Brother Webb and Miss Bushnell of the B. Y. P. U. A. Brother Vernon Rowe of Winona, Miss., and Brother W. M. Whittington of Greenwood, Miss. Then there will be lectures, addresses and sermons by Kendall of the Texas B. Y. P. U., Winborn of the Arkansas B. Y. P. U. and some of the pastors of our own State. This much for the B. Y. P. U. and Sunday School work proper. Beside these lines of work, there will be a course of lectures on the Bible by Dr. George B. Eager, missionary addresses by Doctors Gray, Willingham and Rowe,

one by President W. T. Lowrey, who is now in the campaign raising building money for our State College, one by Prof. Booth Lowrey and two by A. C. Dixon. The music is to be under direction of Rev. George W. Riley and wife of Jackson, Miss., who proposed to rally together representatives of the best choirs in the State and who plan to send out copies of a little pamphlet containing the songs to be used so that the songs may be practiced in every church or Sunday School that plans to have representatives at the Encampment. We believe we are going to have the richest program ever offered to Baptists of this section and the prospect is that the attendance will be large. The committee plans to issue within the next month a large number of copies of a little souvenir book, containing the pictures of all the speakers and of the officers of our State Union, a copy of the program and the songs to be used at the Encampment. Blue Mountain is a typical location for such a meeting. The homes in our village are from five to seven hundred feet above sea level—the highest land in Mississippi. The meeting will be on the college grounds where the buildings are ample, hallways, lobbies and parlors spacious and two dozen pianos at the service of the young people.

B. G. LOWREY.

Signs of Promise.

As the days go by the signs are brightening for a great year in missions in our State. I have just entered the receipts of today and I find them to be \$1,725. In these are Shubuta for \$58.50, Pickens, \$37.50; Concord, \$45.50; Oak Ridge, \$66.65; Clinton, \$484.46; Jackson First Church \$838.02.

Since my last notice of these churches that regard themselves as under marching orders there have been many expressions of interest in the onward sweep of Messiah's Kingdom of a practical character which show them to be missionary in belief, but that also faith has been working.

Here is Edwards with \$78.50. Summit has reached the summit of all her efforts thus far with \$175.30.

Spring Hill in Yazobusha Association sends \$52.70, while Pelahatchie and Braxton yoked together under the care of Brother Riley lately come back to our State after some years in Texas, send together \$101.17, with more to follow.

Gloster W. M. U. never tire in the work and this check for \$59.15 shows their interest in the cause of our Saviour's love.

Stonewall down in the piney woods is in the work for \$35, while a trio not far separated as to distance and united in the same effort send respectively \$44, and \$40.75, and \$50, and if any do ask their names, I will say they are Providence, Leaf River and Mars Hill.

New Hope, Madison, adds \$81.63, while McComb makes her largest offering with \$50.

The night has come on and I must desist for this time, with the announcement, the entire receipts this Conventional year have reached to date \$30,907.08.

One week remains until the closing of the Home Mission and Foreign Mission Boards. One Lord's Day is left for any belated church that has not made its offering to these causes. Pastors can do a vast amount in gleaming, in seeing the people and making this last Sunday full of blessings to the great causes. Do not let the opportunity pass without some effort that these exemplify your faith. If Jesus were here in person and sent out word to the churches that He

needed \$10,000 with which to meet the demands of His work, would any man among us or woman or child be indifferent to his word? Ah, who would not gladly if necessary, sell something and give it to the Master's work rather than not be represented in it. Does he still say, "Do with thy might what thy hands find to do?"

Brethren are sending their names slowly for places on the list at the Convention. The cost of ticket from Winona is \$10.80, from Jackson perhaps a dollar more, and from Memphis a dollar less. Choose your route and send me your name for a place on list. The trip will occupy one night or one day, as you may elect.

A. V. ROWE.

The Last Call.

It is imperative that every church see that an offering to Home Missions be sent to Brother Rowe, or direct to Brother B. D. Gray, Atlanta, Ga., on or before April 30th. Brethren and sisters, as you love your Lord will you not heed his call to service. "We shall be witnesses unto him in Jerusalem, etc." May the Lord give grace and strength, and reward you as you are faithful, is my prayer.

W. A. M'COMB,
Vice-Pres. for Mississippi.

We often lose sight of the difference between honor and honesty. When reduced to its last analysis the difference is found to exist in the motive which stimulates to action. The honest man acts through a sense of duty, the merely honorable man acts for the sake of character.

In placing \$10,000,000 in the hands of a special committee for the support of retired professors in our colleges and universities, Mr. Carnegie, among other provisions excepts those institutions which require that its professors belong to certain religious denominations and hold and teach special religious doctrines and practices. Why should he exclude these public servants from his benefice. These men are the most underpaid and overworked of all educators. But religious denominational schools will go on all the same, bearing blessings to the world which no other institution bestows. Blood and good breeding, religious conviction and courage, count for more than money.

In every community there are needed "large hearted, public spirited" young men who are willing to dedicate their lives to the good of their environment. The young man who enters upon the course of life's duties with the true spirit of service in his heart and the practice of it in his deeds need give himself no concern about his community's supplying him with enough and more than enough of food and raiment and honor.

The happiness one displays in his everyday life, is a right good index to character. One is not happy when he is out of harmony with all those about him. But a lack of harmony shows a defect in the character for "if we have not become happier within, neither have we grown more peaceable or brotherly." Our character must be ulcerous, and should be immediately attended to. The lack of happiness often results from an inordinate greed in the heart, for very few people are satisfied with acquiring what they need, but as a rule, "the more goods a man has the more he thinks he needs."

A Letter to My Brethren.

Since it is generally known that I have accepted the call of a church in another State, and having received letters from many brethren, expressing their regrets at my leaving our beloved State, I wish to say a word or two to them in an open letter.

The move is not inspired with ambition to seek a large and more influential sphere of work than I enjoy here.

For four years my wife has been a great sufferer from asthma.

In the providence of God, and without suggestion from me, the way has been opened up for us to go to Kerrville, Tex., a place where the altitude is about 1,700 feet above sea level, and is thought to be especially suited to our need.

The prospect that we shall be useful in the Lord's work is good; taking all things into consideration so far as we are able to do, it seems that our move is of the Lord, so we yield to what we gather to be his will.

Through all the years of my ministerial life in Mississippi, my brethren have always honored me far more than I deserved. I have had frequent invitations from churches in other States to go and be pastor, but these I have always declined.

I love my State, I love my brethren, I love the work of our Common Cause, and hope to sleep among those whom I love and with whom I have worked so pleasantly through all the years.

One word will express the reason for the change which I am about to make, it seems to be our duty to obey this call.

Affectionately your brother,

R. A. COHRON.

Utica, Miss., April 18, 1906.

Resolutions.

Your committee to whom was referred the resignation of the pastor beg leave to report as follows:

Whereas Elder R. A. Cohron after four years of faithful and efficient service as pastor of the Utica Baptist Church has resigned to accept a call from the church at Kerrville, Texas, a change of location being necessary by health conditions of his family, therefore be it

Resolved, That it is with great regret that we part with Bro. Cohron and his estimable wife, whom we have found to be an active and efficient co-laborer with her husband in the Lord's work, and we do most heartily commend these consecrated Christians to the love and confidence of all with whom they may in the future labor, and we hereby endorse Bro. Cohron as an able and reliable expounder of the Gospel of our Lord and Saviour Jesus Christ.

Resolved, That a copy of these resolutions be entered on the church records, a copy be furnished to brother and sister Cohron and a copy be sent to the Baptist Record for publication.

Respectfully submitted,

Z. WARDLAW,

ROYAL Baking Powder

Absolutely Pure

A GRAPE CREAM OF TARTAR BAKING POWDER

It makes the most delicious and healthful hot breads, biscuit and cake

FREE FROM ALUM, LIME OR PHOSPHATIC ACID

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Alum baking powders are unhealthful. Do not use them for raising food under any circumstances. So detrimental are alum baking powders considered, that in most foreign countries their sale is prohibited. In many States in this country the law compels alum powders to be branded to show that they contain this dangerous acid, while in the District of Columbia, Congress has prohibited the sale of all food that contains alum.

Alum baking powders are sold to consumers at from 10 cents a pound to 25 ounces for 25 cents, or 25 cents a pound, and when not branded may generally be distinguished by their price.

R. B. LATIMER,
N. D. MEMMS,

Committee.

The above resolutions were adopted by order of the Utica Baptist Church in conference April 22nd., 1906.

D. C. SIMMONS, church clerk.

Southern Baptist Convention.

This body will hold its 51st session with the Baptist Churches of Chattanooga, beginning Friday, May 11th, and closing Tuesday, May 15th, 1906.

The Southern Passenger Association, which covers all the territory from Mississippi to Chattanooga, has granted a rate of one first class fare plus 25 cents for the round trip. The Woman's Missionary Union will meet on May 10th, the day before the Convention assembles.

Board can be had in Boarding Houses and Private Homes from \$1 to \$2 per day; in Hotels from \$2 to \$3.50 per day; and lodging only in the Hotels from 50 cents to \$3. For information about entertainment, address Howard L. Jones, or Newall Sanders, chair-

men of Committees, Chattanooga, Tenn. There will be a special through coach run from Jackson, Miss., to Chattanooga, via Meridian and Birmingham, which will leave Jackson at 10:20 p. m. on the 9th of May reaching Chattanooga on the 10th of May at 9:40 a. m. Also a special pullman will be put on if as many as 18 berths shall be taken at \$2.50 for the night. If two agree to go together in one berth, they can divide the cost, making it \$1.25 each. Let all who wish berths send to T. J. Bailey \$2.50 stating whether you wish upper or lower berth. If you wish a lower berth you would better remit at once.

The special sleeper will be in the yard on the evening of the 9th, open and ready to be entered by those who secure berths.

Do as above directed and everything will be arranged for you when you reach Jackson. Tickets will be on sale from the 8th to the 10th of May. The round trip from Jackson will be \$12. Ask the editor all the questions you desire and watch for the answers in the columns of Baptist Record.

The meetings at Pelahatchie were good, and no doubt good was accomplished.

A Statement.

Last year the Baptist Church at Star withdrew fellowship from H. T. Ross, an ordained minister, who has refused since his exclusion to give up his credentials.

We, a committee of said church, do hereby notify all whom it may concern of the above action of the church and ask all Baptists who respect the rights of Baptist churches, to take notice thereof, and govern themselves accordingly.

S. MORRIS,
H. G. GARRETT,
Committee.

Star, Miss., Mar. 15, 1906.

Gloster.

Dear Editor:

Being an entire stranger I scarcely know how to address you, but I want to say that I came to this little city Thursday of last week. I learned before reaching here that Dr. Barton of Texarkana, was here assisting the pastor, Brother McComb, in a revival meeting. I have attended every service except one since coming here, and must say that it is in some respect the most remarkable meeting I have ever witnessed. Brother Barton and Brother McComb both are men of great power and consecration. What I want to speak of more particularly is the young boys' and girls' prayer service each night before preaching. Small boys from ten to fifteen years old taking right hold and leading prayer service and some of the most earnest prayers these small boys would make and they were not memorized either. They came from the heart. I have traveled over most of seven states and I seldom ever fail to be at church on Sunday, and in all my travels I have seen nothing like this. I do think that Brother McComb has set an example in this work that might well be emulated by other pastors all over the country, for surely it can but bring fruit in these young lives.

I found that Brother McComb is a much loved pastor not only by his church, but all who know him. If these hurriedly written facts are worthy of space in your paper, let them appear, otherwise give them their consignment.

Truly yours with best wishes,
J. M. GRAY,
Atlanta, Ga.

The great need in our Sunday School and probably it is the same in others is to interest the adults in it, and get them to feel it is not merely a place for children. Sometimes there are almost no grown persons in attendance but the superintendent and teachers.

At present the children take a lively interest in it, but will they continue to do so as they grow older and see the indifference of their parents to the Sunday School.

We can see that our Sunday School has done much good. Many

Gaining in Popularity Daily.

A prominent Druggist says: "Hughes' Tonic has given more satisfaction than any other child tonic we have sold." Sold by Druggists—50c. and \$1.00 bottles.

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A Visit From Mr. Byrd.

On Sunday, March 25, we had with us at Ebenezer church, Mr. J. E. Byrd, to instruct us in Sunday School work.

Words cannot express our appreciation of his visit neither can they describe his talks.

One must hear him in order to appreciate him. It is impossible to listen to him, and not feel that the Sunday School is a great and important work in which every Christian should be engaged. Oh! that we could all feel more deeply the importance of it and look upon it as a glorious opportunity to serve our Master by seeking to win those who are unsaved and train in intelligent Christian service those who are already in the fold.

It is strange that so many professed Christians can be satisfied to let others run the Sunday School, and study God's word in order to become more efficient while they themselves never attend it, nor make any pretense of studying their Bibles. If it is good for us who teach in the Sunday School and good for the children why isn't it good for them and everybody.

Perhaps there are other Sunday Schools in the State which like ours have been struggling and trying to keep up an interest, but oft-times growing discouraged at the indifference of the church members towards it and the lack of helps and equipments. If there are I wish they all might have the privilege of hearing the plain earnest practical talks from Mr. Byrd.

The great need in our Sunday School and probably it is the same in others is to interest the adults in it, and get them to feel it is not merely a place for children.

Sometimes there are almost no grown persons in attendance but the superintendent and teachers.

At present the children take a lively interest in it, but will they continue to do so as they grow older and see the indifference of their parents to the Sunday School.

We can see that our Sunday School has done much good. Many

young persons have been brought to Christ through the teachings received in it, but how much more good it might do and how much broader and more powerful its influence might be if the men and women of the church took an active part in it. May God help all church members everywhere to see their duty and use their opportunities.

Of all the good and helpful things which Mr. Byrd told us, two things impressed me most—1. Our duty to the non-attenders, and the absent so often we wish for their presence and grow discouraged because they do not come, but we have not carried out the Bible injunction to leave the ninety and nine and search for the one who is lost. When we learn to do this, then will our Sunday Schools increase in attendance and there will be less room for discouragement.

2nd. Using tact in our work for the Master, approaching others in a spirit of love and sympathy which will win them instead of driving them further away.

How blundering do we sometimes go about the Master's work, and how little real love and sympathy do we show towards those whom we desire to win. Oh! that we might learn from the Great Teacher the art of winning others to Him.

Mr. Byrd's visit inspired us with new zeal and a greater desire to make our Sunday School better.

We are going to carry out everything he told us, which it is possible for us to do, and we trust that time will prove his visit to us to have been a great blessing and that in the future our Sunday School will be more worthy of Ebenezer church.

HATTIE A. DIXON.

Secretary S. S.

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WOMAN'S WORK.

Mrs. J. T. Johnson, Editor.
P. O. Clinton, Miss.
[Direct all communications for this department to Clinton, Miss.]

Woman's Central Committee:

Mrs. E. W. Spencer, President,
Meridian; Mrs. W. R. Woods,
Secretary, Meridian.

April, 1906.

Programs are suggestive. The introduction of new features, selection of additional hymns, subjects of prayer, etc., are left with the Society.

Program.

Subject: Papal Missions

Resolution No. 4. "I must be about my Father's business." These are the first recorded words of Jesus, and suggest a most appropriate resolution for W. M. U. workers.

1. Opening Prayer: By the President.
2. "Favorite" Hymns: To be suggested by the members and arranged for previous to the meeting.
3. Our Motto for Work: Mark 16: 15; 2 Cor. 5: 14-15; Phil. 1:20-21; Acts 1: 6-12; Heb. 10: 10-24.
4. For Emphasis: Enthusiasm means "God within." Let us maintain it by maintaining the inner spiritual life.
5. Leaflet: "Why Send Missionaries to Roman Catholic Countries?" by E. M. Poirer.
6. Seed Thought for Leader: One of the greatest problems in Mexico's redemption is the evangelization of her women; good schools for girls are therefore essential to success. In South America, with a population of 37,000,000, less than 4,000,000 have been reached by the gospel. "Our work is a hand-to-hand fight with the priesthood for individual souls," said a missionary to Italy.
7. Echoes from Papal Fields: See letters of missionaries to Italy, Mexico, Brazil, Argentina, Cuba, in: Foreign Mission Journal and Home field.
8. In Faith Act: That God may send convicting, converting power to the hearts of those who have a "form of godliness," but deny the Truth as it is in Jesus.
9. Business Collection, etc.
10. Appoint a "New Ideas" Committee, to be on the alert for new plans by which the work may be advanced.
11. Leaflet: "A Thirsty Land," by M. J. Adams.
12. Announce topic for next meeting and ask for who can bring at least one interesting fact from the life of a foreign missionary.

Their separate voices of grief and cheer
Are blending at last in one solemn time
And only the song of the waves
I hear
Forever and ever His will be done!

Slowly, steadily to and fro,
Swings our life in the weary way, ing.

Now at its ebb and now at its flow,
And the evening and morning
make the day.

Sorrow and happiness, pain and strife,
Fear and rejoicing, its moments know;
How from the discords of such a life
Can the clear music of heaven flow?

Yet the ear of God it swells,
And to the blessed around the throne,
Sweeter than chimes of Sabbath bells,
Father in Heaven, Thy will be done!

—SELECTED.

Miss Buhlmaier's History.

"Bless the Lord, O my soul, and forget not all His benefits!" Surely no one has greater reason thus to praise the Lord, for in looking back over my life I can plainly see God's hand leading and His Spirit guiding all things. Coming to this country when only a little over 9 years of age, try as we would, everything seemed to go against us, and seeing this, I went out to work, to help along a little. Now this was all right; but how about an education? Well, I had to pick it up—here a little and there a little. The greatest help later on was to have the children in the family I was living with repeat their lessons to me; so while helping them they helped me.

My parents being Lutheran, of course I was brought up in the same faith, and confirmed in the spring of 1873. This aroused in me a deep sense of responsibility. I therefore resolved to lead a very careful life. Now, while good resolutions are void, yet "the Lord looketh on the heart," and "not willing that any should perish, but that all should come to repentance," He brought it about to bring us into contact with some of His own regenerated children, who at once took great interest in our souls' salvation, showing us the necessity of being born again. After struggling hard against self, sin and Satan, I found peace in believing, and was baptized in October, 1873. Oh, the joy that filled my heart! I felt as though I must shout it out what Jesus had done for me.

The same dear old brother that led me to the Saviour also led me to work for my Master, and urged me to go from house to house trying to win souls for Christ. And the Lord blessed my feeble efforts. Some years of great blessing to my soul followed, but after that, days and years came of which I must be said "I have no pleasure in them." While I took pleasure in the service of God's house, I could not engage in active work for Him, circumstances prevent-

Thus about 15 years passed by, me!" Strange to say, the moment I gave myself up to the Lord, willing to go or stay, as He would direct, my heart was at ease—fully satisfied. And now I am here, feeling assured it was God that sent me; and I know that He has a work for me here among the Germans. It gives me one great pleasure and fills my heart with gratitude to my Master, to be counted worthy to labor together with Christ for the salvation of souls. And when the thought comes as it does, "Who is sufficient for these things?" the answer comes, "Our sufficiency is of God." "I can do all things through Christ, which strengtheneth me."

Should this be the means to encourage anyone who is struggling the same way I did to fully consecrate herself to the service of God, leaving it to the "All-Wise," the "All-Wonderful," as to the "How," "Where" and "When," then surely the time in writing down this brief biography is not lost.

Yours in the work,
MARIE BUHLMAIER,
Missionary of the Home Board
to the Germans.
—Religious Herald.

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A Query Answered

I see in last week's Record the following, viz: "A subscriber asks: 'What ought a Baptist minister do when a man asks him to officiate in saying a marriage ceremony for him when he was expecting to unite in holy bonds of wedlock with a woman who had a living husband, although she has been divorced from said husband?' (Will some brother answer?—Ed.)"

I can say what I have done on several occasions: I have refused to "perform the ceremony." I am under the impression that the custom of Baptist preachers is to refuse to marry divorced persons, except when the divorce was secured on the grounds of adultery

according to Matt. 19:9. The Bible everywhere teaches that marriage is for life.

There may be circumstances under which a separation may be allowable, but not a remarriage, except for the one cause.

The Kentucky General Association at Murray in 1901 passed the following preamble and resolutions:

"Whereas, Paul says in 1 Cor. 6:9, that an adulterer shall not inherit the Kingdom of God; and,

"Whereas, Jesus says in Matt. 19:9, that if a man shall put away his wife except it be for fornication, and shall marry another, committeth adultery; and,

"Whereas, There is a growing tendency in the direction of looseness on the divorce question,

"Resolved, first, That those of us who are ministers of Christ pledge ourselves not to marry an inscripturally divorced person.

"Resolved second, That it is the sense of this body that no church should receive into, nor retain in fellowship any person who is living an adulterous life."

In Matt. 19:9 our Savior says: "Whosoever shall put away his wife except it be for fornication, and shall marry another, committeth adultery; and he that marrieth her when she is put away, committeth adultery."

Except for one cause, the divorced party commits adultery when he or she marries and a Baptist preacher has no right to become a party to such a crime.

Rev. Geo. W. Clark's commentary published in the American Baptist Publication Society, says: "In this age when the laws on marriage and divorce are so lax, it becomes both churches and ministers to follow strictly the principles here laid down by our Lord. Christians should regard no one as really divorced except for the one cause.

Paul in 1 Cor. 7:10 says, "But unto the married I give charge, ye, not I, but the Lord, that the wife depart not from her husband (but and if she depart, let her remain unmarried, or else be reconciled to her husband); and that the husband leave not his wife."

Brethren, in the ministry, it behooves us to do all within our power to withstand the floodtide of easy divorce and practice strictly according to our Savior's plain teaching.

I. A. HAILEY.

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Aspiration and Inspiration.

Dr. Hatcher says in the Argus that there are two gates into the ministry—man's aspiration and God's inspiration; the former is distinctly a personal matter, and emanates from the man, the latter comes from God and enters into man, and is not a call to the ministry.

The statement above was taken from the Baptist Record of April 5th, 1906, to which I add the following suggestion:

It is now in order that Dr. Hatcher shall point out for the benefit of his readers the "aspiration" of Jonah for the Ninevites, as the forerunner of God's "inspiration." Until he does that his statement is no better than the statement that, "Man's extremity is God's opportunity."

Respectfully,

JOHN THOMPSON,
Allen, Miss.

Belhaven College,
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Deaths.

John Thomas Edwards.

In memory of a noble brother who has gone to the "better country," we praise thee, not to glorify him, but his blessed Savior who blessed him in his pilgrimage, and then when his work was done took him to his servant home. The writer of this notice, and the pleasure of receiving Brother Edwards to the church, and baptizing him upon a profession of faith in the Lord Jesus Christ. He joined Fellowship Baptist church in Jefferson, Mo. Miss. Was baptized the third Sunday in June 1875, and was ordained deacon several years ago, and faithfully did his work, until failing health wrecked his powers, and placed him upon a bed of suffering, but even here he glorified God patiently enduring what the Heavenly Father saw fit to put upon him. He was born at the old home in Jefferson County, in September 1851 and has passed away, honored and beloved by all. Let us look to the great reunion above where we shall gather with our dear Lord, and singing and parting shall be no more known. Brother Edwards married Miss Ida Jones in June 1891 and this dear lady and two children survive him. May the Dear Master be with those whom in His providence He has afflicted, and cause His face to shine upon them.

It is not death to die
To leave this weary road
And with the brethren on high
To be at home with God.

F. Jones,
Augusta, Ga. R. F. D. No. 3.

Mock-Isard.

At the residence of the bride's parents, on April 19, 1906, at eight o'clock P. M. Mr. Tommie Mock and Miss Etta A. Isard were married in the presence of a large crowd of relatives and friends. We wish for them a long and useful, prosperous and happy life together.

J. B. Polk,
Roxie, Miss.

LISTEN: Do you know of a case of Grip that has left its victim with all the life and vitality sapped out of him?

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Miss L. A. C.

New Orleans and Northeastern Railroad Company.
Alabama and Vicksburg Company.
Vicksburg, Shreveport and Pacific Passenger Department.
New Orleans, La., April 20th, 1906.
Improvement in New Orleans—St. Louis Service.

The Queen and Crescent Route announces that beginning April 29th the train leaving New Orleans at 7:30 P. M. and connecting at Meridian with the M. & O. Railroad will arrive at St. Louis at 5:00 P. M. instead of 7:08 P. M. as at present.
South bound the fast train will leave St. Louis at 11:00 A. M. instead of 8:08 A. M. and arrive at New Orleans at 8:45 A. M. as at present, thus effecting a shortening of the time of nearly three hours between the Cities named. These fast trains will carry the through sleeping car between New Orleans and St. Louis. All meals in dining cars.

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Stations.	No. 2.	No. 4.
Lv. Mobile	Ala. 7:00am	4:30pm
Government St., Ala.	7:08	4:38pm
Orchard	7:29	4:59pm
Crusher	7:36	4:0
Summers	7:44	5:14pm
Wilmer	8:03	5:31pm
Latorja	8:18	5:46pm
Brushy	8:25	5:53pm
Donovan	8:33	6:01pm
Evansston	8:42	6:10pm
Lucedale	8:48	6:16pm
Bubank	9:00	6:28pm
Bexley	9:07	6:35pm
Merrill	9:17	6:45pm
Leaf	9:34	7:02pm
McLain	9:50	7:18pm
Little Creek	9:54	7:22pm
Beaumont	10:10	7:38pm
Hintonville	10:29	7:56pm
Richton	10:44	8:12pm
Lancaster		

South Bound—Daily.

Stations.	No. 1.	No. 3.
Lv. Mobile	Ala. 7:00am	4:30pm
Government St., Ala.	7:08	4:38pm
Orchard	7:29	4:59pm
Crusher	7:36	4:0
Summers	7:44	5:14pm
Wilmer	8:03	5:31pm
Latorja	8:18	5:46pm
Brushy	8:25	5:53pm
Donovan	8:33	6:01pm
Evansston	8:42	6:10pm
Lucedale	8:48	6:16pm
Bubank	9:00	6:28pm
Bexley	9:07	6:35pm
Merrill	9:17	6:45pm
Leaf	9:34	7:02pm
McLain	9:50	7:18pm
Little Creek	9:54	7:22pm
Beaumont	10:10	7:38pm
Hintonville	10:29	7:56pm
Richton	10:44	8:12pm
Lancaster		

NORTH BOUND.

Stations.	No. 2—Daily.	Daily—No. 1.
Lv. Mobile	Ala. 7:00am	4:30pm
Government St., Ala.	7:08	4:38pm
Orchard	7:29	4:59pm
Crusher	7:36	4:0
Summers	7:44	5:14pm
Wilmer	8:03	5:31pm
Latorja	8:18	5:46pm
Brushy	8:25	5:53pm
Donovan	8:33	6:01pm
Evansston	8:42	6:10pm
Lucedale	8:48	6:16pm
Bubank	9:00	6:28pm
Bexley	9:07	6:35pm
Merrill	9:17	6:45pm
Leaf	9:34	7:02pm
McLain	9:50	7:18pm
Little Creek	9:54	7:22pm
Beaumont	10:10	7:38pm
Hintonville	10:29	7:56pm
Richton	10:44	8:12pm
Lancaster		

Hattiesburg Branch.

Stations.	No. 24.	No. 61.
Lv. Beaumont	10 10am	7 40pm
Lv. Wingate	10 45am	7 55pm
Lv. New Augusta	11 00am	8 01pm
Lv. Mahand	11 15am	8 09pm
Lv. Ragland		8 26pm
Lv. McCallum	12 05pm	8 33pm
Ar. Hattiesburg	12 50pm	8 55pm

SOUTH BOUND.

Stations.	No. 5.	No. 25.
Ar. Beaumont	8 40am	5 00pm
Ar. Wingate	8 25am	4 25pm
Ar. New Augusta	8 19am	4 00pm
Ar. Mahand	8 11am	3 40pm
Ar. Ragland	7 54am	3 03pm
Ar. McCallum	7 47am	2 45pm
Lv. Hattiesburg	7 25am	2 00pm

Ellisville Branch.

Stations.	Daily Except Sunday	No. 27.	No. 26
Lv. Ellisville Jct. Miss.	11 40am		
Ar. Ellisville Jct. Miss.	1 45am		
	12 15pm		

Personal Work.

God instituted the family. The wisdom of man has failed to make any improvement thereon. Cain was the first rebel against authority; resulting in exile and bringing fearful punishment. We have no account of his seeking advice; but he rejected the counsel of the Most High. He was wroth because God had accepted the sacrifice and offering of his brother Abel and not his; so, sin entered and he slew his brother—the first murder of which we have a record.

When Adam was a hundred and thirty years old, a third son was born; no mention is made of any after Abel prior to that time; but it is stated that both sons and daughters were born during the ensuing eight hundred years. It appears that Cain found a wife somewhere, and started the second family. Seth, the third son, formed the next family. It is said with Enoch, his son, "Men began to call upon the name of Jehovah!" He "walked with God," and was not, for God took him." All religion up to that time was personal.

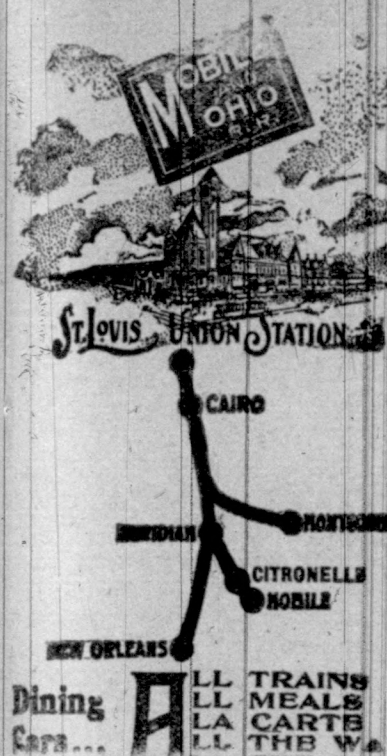
Noah began what might be called regular preaching and kept it up for one hundred and twenty years. If it resulted in conversions, it is strange that none of them had faith to go into the ark. Only the family of the patriarch went with him, and they, evidently from personal, individual labors. The prophets warned and instructed the masses, and often rebuked the people; but did not deliver sermons—they taught as they had opportunity.

Under the Jewish dispensation, first, a tabernacle was built, then synagogues. Priests were needed, as religious services were centralized—everything looking towards Jerusalem. Not so under the Christian dispensation; everything was directed towards Christ, and the work ceased to be stationary and defensive; but became individual and aggressive. The gospel is now to be preached everywhere and to everybody—not the law and prophets; but the word of God as revealed in the New Testament. The New Testament is the Christian chart, and should be prayerfully studied—not hurriedly read to quiet conscience.

L. A. DUNCAN.

Governor Prantz of Oklahoma contributes an article entitled "The New State" to the May issue of Southwest, published by the Passenger Traffic Department of the Rock Island-Prisco Lines.

The price of the magazine is five cents a year.
Address all Communications to 1021 Frisco Building, St. Louis, Mo.



25 Desirable Lots
For sale in the town of Clinton, located 420 yards from Mississippi College, due East of College, better known as the S. M. Ellis property. Apply to
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MRS. WINSLOW'S SOOTHING SYRUP
has been used by Millions of Mothers for their children while teething for over Fifty Years. It soothes the child, softens the gums, always all pain, cures wind colic, and is the best remedy for diarrhoea.
TWENTY-FIVE CENTS A BOTTLE.

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You can now obtain a large dollar free package of Man Medicine—free on request.

Man Medicine cures nervous debility, Man Medicine gives you once more the energy and joyful satisfaction in life restoring the force and vigor of youth.

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During the week of the Confederate Reunion at New Orleans the United States Cruiser Columbia one of the famous ships of the Navy will be in the Harbor and visitors will be given an opportunity to visit her and inspect her great guns, and other interesting features.

The Queen and Crescent Route will sell excursion tickets to New Orleans at very low rates, giving every one an opportunity to enjoy these entertainments provided for the Veterans.

On account of above occasion the Queen and Crescent Route will sell round trip ticket at the very low rate of one cent per mile in each direction, dates of sale April 23rd to 26th and for trains scheduled to arrive New Orleans before Noon 27th.

Tickets good for return April 30th with privilege of extension to May 21st by depositing tickets with agent and fee of 50 cents paid at time of deposit.

For detailed information call on or address:
GEO. H. SMITH, Gen'l Pass Agent, New Orleans, La.
W. E. Penasants, Ticket Agent, Jackson, Miss.

Governess—wants the care of not over four children. Best of references. Wants to work from now until Sept. 1st. address L. B. No 17 Clinton, Miss.

HAVE YOU HEARD OF THE MUSICAL Earthquake In Jackson

It has not torn down any buildings yet, but is stirring up those people who are interested in a piano or organ. We have too much stock and must dispose of a large part of it at once, to give us more room.

Look At These Prices; for cash or on Easy Payment.

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Used Knabe Piano, \$125.
Used Kimball Piano, \$250.
Used Hobart M. Cable \$300,
Used Whitney Piano, \$250
Used Wellington, \$225.
Used Baumeister Piano, \$200,
Used Piano Player, \$125,
Good Square Piano, \$ 35,

Used Kimball Piano, \$300,
Used Kimball Piano, \$200.
Used Shaw Piano, \$225.
Used Royal Piano, \$200,
Used Piano Player, \$100,
Good Square Piano, \$ 50,
Good Square Piano, \$ 20.

ORGANS.

\$90 Used Crown Organ, \$60,
\$350 Used Vocalion, \$200
\$90 Used Shultz Organ, \$40,
\$85 Used Kimball Organ, \$65,
\$60 Used Kimball Organ, \$25,
\$80 Used Cornish Organ, \$25,
\$95 Used Beatty Organ, \$25,
\$5 Used Chicago Cottage, 55,
\$5 Used Hamilton Organ, \$30

\$85 Used Burdett Organ, \$60,
\$200 Used Wilcox and White, \$125,
\$95 Used Kimball Organ, \$75,
\$80 Used Kimball Organ, \$55,
\$60 Used Cornish Organ, \$25,
\$85 Used Beatty Organ, \$25,
\$5 Used Chicago Cottage, 55,
\$5 Used Story and Clark Organ, 50.

Some of these are good as new, but have been taken in exchange for new instruments, but must be sold to give us more room. We have a large stock of new pianos and organs and can make terms to suit you on any of them. Call or write for particulars or description.

JOHN W. PATTON Music Co.

Jackson, Miss.



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 HYDRAULIC
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ELEVATOR
 PUMPS AND HEATERS
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We have arranged to carry a full line of our buggies Nos. 307, 308 and 309 in stock in Jackson, Miss., and can ship orders for the buggies the same day they are received. We ship in solid car to Jackson and in that way get a low freight of \$4.50 per buggy. In ordering you can figure your prices and terms just the same as shown in our 1906 catalogue, with \$4.50 added for freight to Jackson. This will not make the job cost you any more than if ordered direct from Cincinnati, but will enable you to get the buggies in 10 to 15 days after ordering.

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Yours truly,

Jas. G. Dowd.

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Clinton, Miss., Jan. 20, 1906.

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(Signed).

JOHN L. JOHNSON.

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Jackson, Miss.

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Have just opened up at the old Rookery, 217 S. State street one of the best and prettiest lines of furniture ever brought to Jackson; also a beautiful line of **MATTINGS, RUGS, LINOLEUMS, FLOOR OIL, CROTH, SHADES, Etc.** We are going to sell these goods at reasonable prices, guaranteeing everything to be just as represented.

We cordially invite each and every one to call and inspect our line and prices.

HEIDELBERG BROS.

Phone 1162.

217 S. State St.

Panol Cures Grip

After the Doctor Failed.

Mr. W. A. Salisbury, 1036 Tchoupitoulas St. New Orleans, says: "I wish to add my testimony to that of hundreds of others who have used your excellent remedy, Panol. A few weeks ago I was taken sick with a very severe case of Grip in its worst form. For two weeks I was unable to sleep, could not eat, was all run down, and had severe pains in all parts of my body. The doctor said I was a very sick man. His medicines did not give me any relief, and I was growing worse each day until a friend induced me to try Panol. It began to help me after I had taken only a few doses, and by the time I had finished the bottle I was completely cured. I can truthfully say that Panol did me more good than any other medicine I have ever taken in my life. It has also toned up my nervous system and aided my digestion wonderfully, so that I feel in excellent condition all the time. I think Panol is the best remedy of its kind on the market to-day, and will praise it continually for the great good it has done me."

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We have in the last few months added about \$5,000 to our already large equipment, which gives us a plant equal in quality and quantity to any Printing Office in Mississippi. Get our prices.

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